



THREE POSITIONS *Concerning the*

-
- 1 Authoritie of the Lords day.

 - 2 State of the Church of Rome.

 - 3 Execution of Priests.
-

ALL WRITTEN VUPON SPE-
ciall occasions by IAMES BALM-
FORD *Minister.*

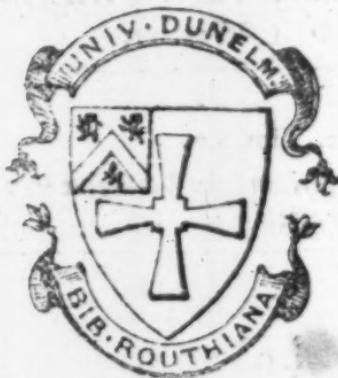
2. Tim. 3.7.

*Consider what I say, and the Lord give thee un-
derstanding in all things.*

AT LONDON,

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RICHARD BOYLE. 1607.

By James Balonford is a
Dialogue concerning the Unlawfulness
of Playing at Cards or Tables or any other
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TO THE RIGHT
HONORABLE, AND
VERTVOS LADY THE
LADY MARGARET Countesse of Cum-
berland; IAMES BALMFORD (*an un-*
profitable servant of Jesus Christ)
wisheth all true honor in this life,
and eternall glorie in the
life to come.

I Will honor them, who ^{1 Sam. 2.36}
honor me, saith the Lord
of Lords : but in no one
thing is that Lord more
honored, than in a religious sanctifying
of the Lords day, which is an holy Signe ^{Exod. 31.13}
betweene the Lord and vs, that he
doth sanctifie vs to be his people, and that
we sanctifie him to be our God. Of which
day it is thus written ; If thou turne a-
way thy foote from the Sabbath, frō ^{Isa. 58.13.14}
A 2 doing

doing thy will on mine holy day,
and call the Sabbath a delight to
cōsecrate it as glorious to the Lord,
and shalt honour him, not doing
thine owne waies, nor seeking thine
own wil, nor speaking a vaine word,
Then shalt thou delight in the Lord,
and I will cause thee to mount vpon
the high places of the earth, and feed
thee with the heritage of *Jacob* thy
father: For the mouth of the Lord
hath spoken it. *In which words we may
obserue, 1. How highly the Lord esteemeth his Sabbath. 2. How religiously the
people of God are to sanctifie the same.
3. That they, who make no conscience of
such sanctifying the Sabbath, can never
delight in the Lord, what profession soeuer
they make: and 4. That religious
sanctifying the Sabbath, as it is a princi-
pall part of Godlineesse, so it hath a speci-
all promise of speciall blessings, euen in
this life. With these, and many other
most gracious words, would God per-
suade*

swade man to bee holy. But man hath sought out many iuuentions, and amongst the rest, this concept; That the Lords day is not the ordinance of God. Upon which ground many make no more conscience of sanctifying the Lords day, than of keeping holie daies (so called) ordained only by humane authoritte; and some, by writing, not yet published, haue opened a gappe to much licentiousnesse. To stoppe which gappe (as I may) I haue endenoured to proue; That the Lords day is an ordinance of God. Whiche Position, with two other, concerning the Church of Rome, and Execution of Priests (written upon iust occasions, and by perswasion, the former of your Honor, the other of that right Christian Noble-man, of most honorabile memorie, Henry late Earle of Huntington) I haue published under your Right Honorable name; As knowing your well informed zeale for the Lords day, and against the Synagogue of Rome

to be such, that England were the happiest nation in the world, if all noble personages were indued with the like; And (withall) hoping, that by these, and other more Diuine Treatises, the same shall be yet more and more inflamed, to the glorie of God, and comfort of your owne Saule.



THE FIRST POSITION.

THE LORDS DAY,
commonly called Sonday,
 is an ordinance of
GOD.



If this bee true, that man is not to pollute ^a what God hath sanctified; and If *Saturday* (so called) were sanctified by God, I appeale to the consciences of Gods people for judgement, whether Man can make *Saturday* common, without warrant from God himselfe. If not ; then *Saturday* is made common, either in regard of some Ceremonie, or by God himselfe, for some other speciall cause : As hee permitted a man vncleane, ^b or in a long iourney, to ^b *Numb. 9,* make common the *Passeouer* (which o- ^c *10, 11.* therwise was to be kept) in the first mo-

neth, That there was no Ceremony in the Jewes Sabbath to bee abrogated by the comming of Christ, I haue proued in another Discourse, which with sundrie points concerning the *Sabbath*, I am desirous to publish hereafter, if God will. In the meane while, I desire the Reader to consider these briefe notes. 1. That the *Sabbath* was made ^c for man, yea so, that great care is had of seruants their rest: which is no ceremoniall respect. 2. That the Learned do so disagree about the supposed Ceremony, that one affirmeth *Rest*, and denieth *The seventh day*; another affirmeth the *seventh day*, and denieth *Rest* to be the Ceremony. 3. That the fourth Commandement (which by consequence gave confirmation to *Saturday* before Christ his death, as now to *Sunday*) and

- ^d *Exod. 34.* euery word thereof, was ^d twise written by the finger of God in tables of stone:
- ^e *19.11.* & To shew, ^c That the Decalogue, as it was preached to the Church immediately *20.1.* by God himselfe, (before it was written *Deut. 4.12.* by God, and deliuered to *Moses* on the *13.14.* Mount) so it is eternall as God himselfe; *Gen. 17.9,* As the Gospell preache ^b by Christ him selfe *14.22.23.*

selfe, who was God as well as Man, is e- *Gal.3.19.*
 ternall. Whereas Circumcision, and the *Heb.12.27.*
 ceremoniall Law, brought from God to ^{28. & 21.} *Co. & 8.2.*
 the Church by *Abraham* and *Moses*, was
 temporall. 4. That none of the other nine
 Commandements (except the second by
 Papists) is said to be in any part ceremoniall.
 5. That *Saturday* of it selfe without
 the consideration of *Rest*, or the number
Seven, (both which are also liable to *Sunday*) cannot signify any thing to come.
 6. That it was sanctified ^f in *Paradise* ^{f Gen.2.3.}
 (though not expressly named) and therefore not instituted at the first, to signify
 Christ to come, and therfore no more a
 Ceremonie, to be abrogated by the com-
 ming of Christ, than Marriage which ^{g Gen.2.13.}
^{24.} was also instituted in Paradise, and is fi-
 guratiuely applied to signify ^h the spiri- ^{h Ephes.5.}
 tuall coniunction betweene Christ and ^{25. & 6.}
 his Church.

But let it be supposed, that *Saturday*
 was ceremoniall. What other thing is
 thereupon to be inferred, but, that there-
 fore it ceaseth to be Gods *Holy day*? But
 can we imagine, that God would take no
 order, that another day should be esta-
 blished

blished for his owne worship? Did hee
 sanctifie a Sabbath in the time of inno-
 cency, and when there were none to keep
 it but *Adam* and *Eve*? And would he not
ⁱ *Mat. 19.* appoint a Sabbath in the time ⁱ of *Rege-*
^{28.} *neration*, & when his people were ^k mul-
^l *Isa. 2, 2, 3.* tiplied, his *Sonne* ^l King in *Sion*, and the
¹ *Psal. 110.* power of his rod such, that (as it was pro-
^{1, 2, 3.} phecied) *His people should come willingly at*
the time of assembling his army in holy beau-
tie? Did he himselfe, not only institute a
Seventh day in Paradise to our first Pa-
^m *Exod. 20,* rents, but confirmed it also ^m to the *Iemes*?
^{1, 8.} And will he leave *Christians* (ⁿ *Achesen*
^m *1. Pet. 2, 9.* *generation, and Royall Priest-hood*) with-
 out a Sabbath sanctified by his Divine
^o *Exod. 31,* authoritie; considering the Sabbath ^o is a
^{13, 17.} *Signe that wee may know that hee is the*
Lord, who doth sanctifie vs to be his peo-
^p *Ezech. 46,* ple? And to what other end, than ^p to
^{1, 2, 3.} worship him our Sanctifier? Lastly, when
 the *Passeouer* was not kept in the first moneth,
 because of vncleannessse, or a long
 journey, did God suffer it either to be com-
 mitted, or translated, as it seemed good to
^q *Num. 19,* the *Israelites*? Nay, he himselfe ^q nomi-
^{10, 11.} nated the fourteenth day of the second
 moneth,

moneth to be kept for the *Passeouer* in those cases. Was God so zealous for the *Passeouer*, a ceremoniali Sabbath, & therefore temporall? And would hee neglect *The seventh day*, a morall Sabbath, and therefore eternall? Sith in the fourth precept he commandeth *A seventh day* to be holy for euer. For as hee commaundeth *Worship* vpon the *Sabbath*, prescribing neither *Iewish*, nor *Christian*; so he commandeth *A seventh day* to be the *Sabbath*, prescribing neither *Saturday*, nor *Sunday*. So that the fourth Commandement and euery word thereof (without any alteration) doth belong to Christjans, as well as to Iewes. If so, then I conclude, that (whether *Saturday* were made common, because of a ceremony, or for some other respect) some other day in place thereof was sanctified to holy worship, by diuine authoritie.

If it be obiected, that whereas by God himselfe, the institution of the *Iewes* their Sabbath, was commanded vnto *Adam*, and the confirmation therof promulgated to the *Israelites*, with the rest of the Decalogue: It is strange, that it should cease
(not

(not of it selfe, as being ceremoniall, but) for some other speciall cause; and another day appointed in the place thereof, and that by God, and yet it is not knowne, whether immediately, or by whom, God made this alteration; I answere; that as God, at the last day, will iudge the world
 * *Act. 17.31.* ^t by the man whom he hath appointed; so in the meane tyme he doth governe the Church by his *Sonne*, ^f whom hee hath placed King in *Sion*. So that whatsoeuer the *Sonne* doth is authenticall, and of Divine authoritie. Not only because hee is

^t *Rom. 9.5.* God ^t blessed for euer, but also in that ^{1.Tim. 6.} he is that great Prophet ^u like unto *Moses*, whom we are to heare; For he doth nothing of himselfe ^v but as his *Father* *Alt. 3.20.* taught him. But that Christ the *Sonne* of the liuing God sanctified that other Sabbath day, I thus proue.

If the *Sonne* bee as faithfull in all his owne house, in things concerning the ^x *Heb. 3.2.* worship of God, ^x as *Moses* the seruant; If Christ bee the *Messias*, ^y who should teach vs all things: If *Moses* prescribed euery thing belonging to the ^z *Exod. 25.* Tabernacle ^z euен to a paire of snuffers; ^{9.38.} If

If the things belonging to the house of God, be few in comparison of those which belonged to the Tabernacle of Moses, because the hour is come, when ^a wee must worship the Father in Spirit and Truth, that is, spiritually, ^b without the intolerable ^c yoke of carnall ^d rites; If a Sabbath be as necessarie vnto the edification of Christ his house, as a paire of snuffers to the seruice of Moses his Tabernacle: then (without doubt) Saturday being made common, Christ appointed some other day to be a Sabbath vnto his people, as the Leuiticall Priest-hood being ceased, ^e he sanctified another Ministry vnder the Gospel.

Againe, whereas Christ came ^f not to breake, but to fulfill the Law, and the Law doth command one day of seuen to be a Sabbath, as is said; Therefore Christ did either cōfirme Saturday, or sanctifie some other day of the weeke: but that he confirmed Saturday none will affirme, therefore, he sanctified some other day of the weeke: Which to be Sunday, I thus proue.

We see that Sunday is generally kept holy in all the Churches of Christ; And there

^a Job.4.23.

^b Gal.3.3.

^c Alt.15.10

^d Gal.4.3.

^e Heb.9.1.

^f 10.

^e Heb.7.

^f 11.12.

Ephes.4.8.

^f 11.12.

^f Mat.5.17.

there is nothing to the contrarie, but that it hath beene sanctified In, and since the A-
 postles time. If then God, by Christ, hath sanctified a Sabbath vnto *Christians*, it must necessarily follow, that either the Church hath neuer regarded, but negle-
 geted the ordinance of GOD, for many hundred yeeres; or else, that *Sunday* was sanctified by *Christ*. But the former is not easily to bee admitted, considering the
 g 1. *Tim.* 3,
 15.
 h *Ioh.* 5, 19,
 21. Againe, if the *Sonne* h doth whatsoe-
 ver the *Father* doth; and if the *Father* hath committed all iudgement to the *Sonne*,
 i *Exo.* 22, 23 i that all men should honor the *Sonne*, as they honor the *Father*; then, as the *Father*
 k *Gen.* 2, 2, 3 sanctified *A seventh day*; k as on which he
 l *Rom.* 1, 19. finished his works of Creation, and l was declared mightily to be the liuing God,
 m *Exod.* 31, m to his owne honor, (and therfore n did call it *mine holy day*) For it was not a sha-
 owdow of *Sanctification* (as some dreaming of a ceremony, do imagine) but A *Signe* to Gods people of their *Sanctifier*, that is, A tokē, or memorial that they may know that the *Creator* is the *Lord*, who doth
 sanctifie

sanctifie them to bee his people : So the Sonne sanctified that day, ^o whereon he ^{1. Cor. 15,} consummated, and sealed his workes of ^{16, 17, 57.}
Redemption, and was declared mightilie, ^{Rom. 8, 34.}
[&] ^{P I, 4.} ^P to be the Sonne of God, to his owne ho-
 nor. Which was *Sunday*, called for that re-
 spect, ^q *The Lords day*, as shall bee de-
 clared hereafter. For * vpon that day ^{q Revel. 1,}
^{10.} ^{* Levit. 23,} ^{15, 16.} Christ rose againe for our *Instification*, ^{Matt. 28,}
 and manifested himselfe to be ^r the spiri- ^{1, 5, 6.}
 tuall King of his Church, by miraculous ^{r Rom. 4, 25}
 giuing the power of the *Holy Ghost* vnto ^{r Act. 1, 6,}
 his Apostles. So that, *Sunday* is a signe, or ^{7, 8, & 2. 1.}
 memoriall vnto *Christians*, that they may
 know, that the *Redeemer* is the *Lord*, who
 doth sanctifie them.

If it bee demaunded why *Christians*
 should so honor the *Sonne*, that they neg-
 le&t the *Father*; and so celebrate the me-
 moriall of the *Redeemer*, that they neglect
 the memoriall of the *Creator*? Seeing it is
 written, ^t *The houre is come, when the true*
^t *worshippers shall worship the Father in Spirit* ^{t Job. 4, 23.}
^t *and Truth*; & by the light of nature ^u *God* ^{u Act. 14, 15,}
 is glorified, as hee is *Creator*; I answeare: ^{& 17, 23, 24}
 That it is not so; for *A seneith day*, (though
 not *Saturday*) is still sanctified. Which to
 be

be sufficient to celebrate the *Creator*, the fourth Commandement prescribeth neither this, nor that seventh day, but one of seuen, doth evidently proue. So that wheras *Sonday* is *The Lords day*, and withall *A seventh day*, we may obserue, that Christians * glorifie the *Father* in the *Sonne*, and celebrate the *Creator* with the *Redeemer*. By whom a New creation (though spirituall) was performed * according to the prophecy of *Isaiah*.

* *Ioh. 14.13.*
* *Isa. 65.17.*
* *66.21.22*

Lastly; If it may appeare by the word, that *Sonday* was confirmed by the Apostles practise, and preceptive ^{exhortation} execution, then *Sonday* hath authoritie, not from the Church, but from Christ. But it appeareth by the word, that *Sonday* was so confirmed; therfore it hath authority not from the Church, but from *Christ*.

That the sequelle of the Maior may better appeare, I will manifest the Minor, by these three places of holy writ: viz. *Act. 20.6,7.* and *1.Cor. 16.2.* and *Reuel. 1, 10.* For, in the first place three things are to be obserued. 1. That *Paul abode at Troas* seven daies. 2. That it is not said; The Disciples were called of purpose to his

his preaching, but *Being come together to
breake bread*, that is, to be partakers of the
Lords Supper. And 3. That, ready to de-
part on the morow, he cōtinued his prea-
ching, till midnight; Then it will appeare,
that *Sunday* (there called *The first day of
the weeke*, in respect of the *Iewe*s their ac-
count, to whom *Saturday* was the *seuēth*,
that is, the last day of the weeke) was san-
ctified to holy meetings, and exercises.

And that *Paul* waited (as at *Philippi* 2 for ^{1 Cor. 16.}
the Sabbath of the *Letter*, so) at *Troas* for ^{12.13.}
the Christians their *Lords day*. Which he
would not haue done, being an *Apostle*,
and hauing such hast of departure, if *Sun-
day* had not been sanctified, by greater
authority than the ordinary authority of
the Elders and Brethren.

If it be obiected, that (according to the
originall) the words bee *One of the Sab-
bathes*, in the two former places, and ther-
fore it is vncertaine, whether *Sunday* bee
meant in those places, rather than *Satur-
day*, I answere; That, by the same reason,
it is vncertaine whether our blessed *San-
ctour* did arise againe the third day ^{* 1 Cor. 15.4.} ac-
cording to the Scriptures: For all the *E-*

^a Mat. 28.1 *vangelistes* ^a vse the same words, wheti
Mark. 16.2. they report, That *Mary Magdalén*
Luke 24.1. went to seeke Christ, when he was risen.
Ioh. 20.1.

But more fully to confute this Argument, three things are to be noted. 1. That in the originall the numerall (*One*) is put for the ordinall (*First*). For Marke having said in the second verse of his 16.chapter, *One of the Sabbathes*, speaking of *Mary Magdalén* her seeking of Christ, chaungeth the words in the 9. verse, and saith; *The First day*; shewing that Christ was risen. And that *Sabbathes* is put for *Weekes*. As in *Leuit. 25. 8.* it is written; *Thou shalt number 7. Sabbathes* (that is weekes) of yeeres. Secondly it is to be obserued, That in both places only Christians are said to haue these meetings: For they, who came together, are called *Disciples & Churches*, and are said *To breake bread*, that is, *To receiue the Communion* ^b which none but Christians may do. And therefore in both places the *Spirit of God*, in two sundry writers *Luke* and *Paul* vseth these words; *The first day of the weeke*, rather than, *The Sabbath day*, more distinctly to expresse that day, which was sanctified by Christians.

^b *1. Cor. 10.*
16. 17. 18.

Whereas

Whereas at *Philippi*, where no Disciples
were as yet, *Paul* is said ^c to go on *The Sabbath*, to the place, where the *Jewes*
^{12.18.} were wont to pray, after he had bin there
certaine daies. For what neede had the
Christians being none but themselues, to
neglect the *Lords day*, for the *Jewes Sabbath*? Thirdly, note that it is said; *Every*
first day. ^{1. Cor. 16.2.} and consider whe-
ther there be any probability, that the A-
postle would haue them come together
every *Saturday*. If not, it followeth neces-
sarily, that by *The first day of the weak*
Sunday is understood.

In *1. Cor. 16.1.2.* we are yet further to
consider, that the Apostle saith; *As I haue*
ordained in the Churches of Galatia, which
argueth *Generality*, and *Every first day*,
which argueth *Perpetuity*. So that by this
place, holy assemblies vpon *Sunday* may
seeme, as generall in those times, so con-
firmed for euer, by a preceptiue exhorta-
tion. For as in this speech ^d *Let every one*,
that calleth on the name of Christ, depart ^{d 2. Tim. 2.} *from iniquitie*, a preceptiue exhortation
to call on the name of Christ, is implied,
howsoeuer only departing from iniquity

bee expressly commaunded. So in this speech deliuered by an Apostle, *Every first day of the weeke let every one of you putt aside,* is implied a preceptiue exhortation, to come together vpon the first day of the weeke, howsoeuer only putting aside be expetly commanded.

If it be obiected, That these meetings were only to gather for the Saints, I deny it. For it is said, *Act. 20.7.* That the Disciples came together to break bread, which importeth other holy exercises. Againe, If no more were vnderstood than exprefed, then Christians cōfirmed in the faith, were leſſe religious vpon their ſettled and ſanctified holy day, than they were ordinarilie, if not euery day, at their firſt entrance into their holy profession. For then they mette together & not only to breake bread, but vnto doctrine alſo, and prayers. Laſtly, The Apostle, who was ſo zealous to ſanctifie the Lords day at *Troas*, would (no doubt) reprobate in this place ſo great neglect of *The Lords day*, if ſuch a matter were then to be ſuppoſed.

As for *Reuel. 1.10.* if nothing elſe were urged, but the conſideration of the two former

*• Act. 2.
42.46.*

former places, it doth sufficiētly appeare, that by *The Lords day* is meant *The first day of the weeke* (now called *Sonday*) according to the iudgement of all the learned. Against which stremme to striue, by making a doubt without reason (at least probable) is to bewray a proud conceipt of a priuate opinion. But howsoeuer this be sufficient, yet for the godly their sake, I will say somewhat more than inough.

It is the iudgement of the learned (and I see nothing to the contrarie) That as *Paul* praying in the Temple * fell into a ^{* Act. 22.17} traunce; so *John* sanctifying the Lords day, was rauished in spirit. If so, how can we imagine, That *John* banished ^f in the ^{f Revel. 1.9} isle *Parmos*, hauing no cause to cōstraine him, nor occasion to induce him, should rather sanctifie the *Jewes Sabbath*, than the Christians holy day? Againe, If we find these titles, *Our Lord*, or *The Lord*, so attributed to the *Sonne*, that he is called ^g *The Lord of Lords*, and by the title *Lord* ^{g 1.Tim. 6.} ^h distinguished from the *Father*, and the ^{h 14.15.} ^{h 1.Cor. 12.} *Holy Ghost*, so that in few (if any) places ^{4.5.6.} of the new Testamēt it is applied distinct- ^{Ephes. 4.4.} ly, by way of title, to any but to the *Sonne*, ^{5.6.}

will any who saith *Iesus is the Lord* (speaking by the *Spirit of God*) make any doubt, that by *The Lords day* is meant that day, which was especially sanctified to the honor of Christ? And will any Christian considering that which is said, be yet doubtful, whether that were *Sunday*, or no? Lastly *Beza* in his note vpon *1. Cor. 16.2.* reporteth, That, in one *Greeke* copy, these very words, *The Lords*, be added to *Euery first day*. Which sheweth manifestly, That not the *Iewes Sabbath*, but *The first day of the weeke* was called *The Lords day*.

If then in 3. places of holy Scriptures written by 3. holy men inspired by the *Holy Ghost* (of whom *Luke* was an *Evangelist*, *Paul* and *Iohn* Apostles) we finde, *The first day of the weeke* (according to the computation of the *Iewes*) now called *Sunday*, sanctified to the worship of God, yea so, That *Paul* waited for it at *Troas*, and doth preceptiuely exhort the same (though by implication) to be sanctified euery weeke amongst the *Corinthians*, as in other places; and it obtained the name of *The Lords day*, as being specially sanctified to the honor of our *Saviour*, wee may

may conclude, That it appeareth by the Word, That the *Lords day* called *Sunday*, was confirmed by the Apostles practice; and preceptive exhortation.

Now the Minor, or assumption of the former syllogisme is manifested, I am so to confirme the sequelle of the Maior, or proposition. Wherein two things are to bee proued. 1. That *The Lords day* was not established by the ordinarie authoritie of the Church. And 2. That it was established by the Diuine authoritie of our *Saviour Christ*. The reason of both is; because it was established by the Apostles.

The former (though evident by that which is said) will yet further appeare; If we grant, That the *Primitive Church* attributed as much to the Apostles, who first i planted the same, and (for the performance of that worke of God) were ^{i t. Cor. 3. 6.} ^{10.} ^{k. Act. 2. 4.} ^{1 & 1. 3.} indued with extraordinary gifts, inspired by the *Holy Ghost*, & instructed ¹ by ^{11. 12.} ^{Num. 15.} ^{32. 33. &} *Christ* ^{10.} daies after his resurrectione as *Israel* did to *Moses* their Law-giuere. But while *Moses* liuēd the *Israelites* tooke all ^{" Levit. 24.} their directions from him; yea so, That not only in difficult cases ^{m. of blasphemy,} ^{32. 33. &}

Prophaning the Sabbath, and Daughters inheritance, not formerly ruled by *Moses*, they came to him to know the minde of the Lord; but also in all things about the Tabernacle ^a even to a paire of snuffers, the worke-men, though miraculously inspired with cunning, were altogether directed by him, who had his instructions immediately from GOD. Can we then thinke That the Disciples came together every first day of the week of themselues, though by generall consent, without the authoritie of the Apostles so directing them? If they had attempted such a thing, how could they haue answered this question, • *Came the word of God out from you?*

* *I Cor. 14.* A question made by the Apostle in a supposition, that the *Corinthians* misliking *Pauls* directiōs touching silēcing tongucs without interpretation, and women in the Churches, would happily say, That they were of another opinion. So that it importeth this reply. But I pray you consider, that the *Apostles* are the first teachers of the Church, hauing received their instrucciōns, either immediatly frō Christ his mouth, or by reuelation, therefore the Church is to

be

be ordered by them. If then worke-men, cunning by inspiration, could not make a paire of snuffers without Moses his direction, nor the Church in *Corinth*, by it owne authority, permit the manifestation of the extraordinary gift of the spirit to be in their publique assemblies without interpretatio, could *The Lords day* (a matter of so great regard) bee establisched without the authoritie of the Apostles?

Againe, Whereas the Apostle hauing reprooved certaine male vsages amongst the *Corinthians*, and taken some order for reformatio of y abuse of *Lone feasts*, which were of good vse at the first, but tending, at last, to the prophaning of the Lords Supper, cōcludeth thus, ¶ *Other things wil I set in order, when I come:* Is it not evident, that y Church could do little, or nothing, much lesse establish *Sunday* to bee the Lords day, without Apostolique authortie? Lastly; If *Titus* an Evangelist ¶ could not reforme *Creta*, nor ordaine *Elders*, but as he was appointed by *Paul*, I see not but that all things in the Church were ordered and ordained by the Apostles. If by the Apostles, then by Christ. Which is the second

^p *I. Cor. 11.*

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[¶] *Tit. 1. 5.*

second point in the Maior now to be pro-
ued.

If we receiue the writings of the Apo-
stles, as the Word of God, why not their
constitutions accordingly? I meane not
vnwritten verities, or rather the very lies
of Antichristian Papists, but such ordi-
nances, as are mentioned and commen-
ded in the Word. For the Apostles were

- * *Act. 1.2.8.* ¶ chosen, and faithfull witnesses of those
¶ *22.15.* things, which they haue heard and seene;
- * *1.Cor. 7.25* and (no doubt) as faithfull ¶ in all the
1.Tim. 3. house of God, as *Moses* was about the
14.15. Tabernacle, and in gouerning *Israel*: But
Moses did not direct the woike-men to
make any thing, no not a paire of snuf-
fers, but according to the patterne, which
he saw in the mount, and in the said cases
- * *Leuit. 24.* of ¶ *Blasphemy, Prophaning the Sabbath,*
13.13. and *Daughters inheritance* answered not
Num. 15.34 of himself, but consulted with God. Ther-
¶ *35.* fore the Apostles did not prescribe ordi-
5.6. nances, but with such authority, that *Paul*
- * *1.Cor. 11.* (and so all) might say, ¶ *I haue received of*
23. *the Lord (to wit Christ) that which I haue*
also delivered unto you. But what neede
these inferrences? Doth not the Apostle
charge

charge. * *Every man that thinketh himselfe* * & 14.37.
to be a Prophet, or spirituall, to acknowledge
that the things bee writhen to them, are the
Commandements of the Lord? If the things
which he then writ, yiz. Directions about
Prophecy, Speaking with strange tongues,
and Silence of women in the Church, were
the Commandements of the Lord, can
we thinke him to be a true Prophet, and
*spirituall indeed, who perciuing *The**
Lords day to haue been established by the
Apostles, will not acknowledge it to be a
Commandement of the Lord?

If it bee demaunded, when our Lord
 commanded his *Holy day*: I answeare; The
 faithfulness and credit of the holy Apo-
 stles, are sufficient to perswade an humble
 Christian to receiue it as the Lords ordi-
 nance; though it be not certainly knowne
 when Christ did ordaine it. But it is pro-
 bable that he gaue commandement con-
 cerning the same, within those 40. daies
 after his resurrection. When (as it is writ-
 ten * in expresse words) *he gaue, through* * Act.1.2.3
the Holy Ghost, Commandements unto the
Apostles, whom he had chosen, and spake of
those things which appertaine to the King-
 dome

dome of God. Now doth it not especially appertaine to the kingdome of God, that Christians should sanctifie their Lords day, wherein Christ crucified, ^x The mystery of godlines, and ^a Saviour of the world should be * preached, as well as the Iewes had their Sabbath, on which Moses, A schoole master ^b to Christ, and ^c A minister of the Letter ^d which killeth was ^e preached?

Againe, If in those 40. daies Christ ^e appointed what Ministers should teach his Church for euer; how can it be, but that th̄ also he appointed some Sabbath, wheron they should ordinarily performe the worke of their ministerie, as hee was

^f Luk. 4. 16. wont ^f to do himselfe? Seeing it is pro-
^g P/al.110. phecied, & That ȳ power of his rod shoulde be such, that His people shoulde come willingly at the time of assembling his army in hol-
y beauty. Seeing his Father (whose works

^h Ioh. 3. 19. * he imitateth) appointed ^h as an high

ⁱ Lenit.16. Priest, so a time, when (once in a yeere) he should enter into the Most holy place; and
2.39.

^j Exod.29. as other Priests, i so morning and eue-
44.38. ning sacrifices; and considering it is writ-

^k Eccles.3.1. ten ^k To every purpose under heauen there
is

is an appointed time.

Lastly; If the Sonne be like his Father, as in teaching his Apostles 40. daies (for so long ¹ was Moses with the Father vp-
¹ Exod. 24. 11.18. &
 on the mount) so in speaking those things which appertaine to the kingdome of God, as his Father taught Moses al things belonging to the furnishing of the Tabernacle; and If the Sonne be like his Father in sanctifying a day to his owne honor, as hath been declared, Why may not Christians beleue, that Christ sanctified *The Lords day* within those 40. daies, as the Father ² confirmed *The seventh day* ³ Deut. 9.9 in those 40. daies, that Moses was with him on the mount? And the rather, because it is to be obserued, That the Disciples ⁴ assembled the two first daies of the two weeks immediatly following Christ ⁵ Ioh. 20.19. ^{26.} his resurrection; and that our Lord, not only of purpose sanctified both those assemblies with his holy and miraculous presence, but also (immediatly before his Ascension) commanded his Apostles ⁶ to wait, a few daies, for the promise of the Father; Which (by his prouidence, in whose power bee times, and seasons, as Christ

^{7.9.} A&I.4.5.

Christ affirmed even in this case) was ful-
 filled vpon a *Sunday*; and at the same
 time the Apostles first began the executi-
 on of their ministry, and preached Christ
 publicly: But publique preaching is
 a speciall worke of the Sabbath day. It
 may therefore bee gathered, That Christ
 appointed his Apostles to sanctifie *Sun-*
day, whereon he would manifest himselfe
 to be King of *Israel*, as his Father insti-
 tuted *A seventh day*, as on which, he was
 manifested to bee GOD of heauen, and
 earth.

To conclude, If *Saturday* were made
 common, not by man, but by God him-
 selfe, and that not for a Ceremony, but
 for some other cause; If God sanctified a
 Sabbath as well to Christians, as to *Leues*;
 If every ordinance of Christ were an ordi-
 nance of God; If Christ were as faithfull
 in all his owne house, as *Moses* about the
 Tabernacle; If Christ came to fulfill the
 fourth Commandement, which prescri-
 beth one day of seven; If the Church of
 God bee not easily to bee condemned as
 negleting the ordinance of God in san-
 ctifying *Sunday* for many hundred yeeres;

If

If Christ were like his Father in sanctifying that day to his owne honor, whereon he was declared to be the Sonne of God, and King of Israel, to wit Sonday; If the day be so appointed, that the Creator is glorified with the Redeemer; If it appeare by the Word, that the first day of the week was confirmed by the Apostles practise, and preceptiue exhortation; If by the first day of the week be meant that day wheron Christ did rise againe, and that was Sonday; If in the Word Sonday be called *The Lords day* to the honour of Christ our Lord; If the warrant of Sonday consisteth not in the ordinarie authoritie of the Church, because it was established by the Apostles; If euery spirituall man be to acknowledge the ordinances of the Apostles, to bee the ordinances of the Lord; and If the Apostles were informed by Christ touching the *Lords day* within those 40. daies after his resurrection: I may safely hold this my Position; *The Lords day, commonly called Sonday, is an ordinance of God.*

THE



THE SECOND POSITION.

THE CHVRCH OF ROME IS
not the Catholike Church, neither yet
bath continued an apparent mem-
ber of the same, euer since the
Apostles time.



The Church is said to be Catholike, in regard of the vniuersality thereof; for this word Catholike signifieth Vniuersall. The Vniuersalitie thereof consisteth in Times, Persons and Places. For there is no age of the world, no nation on the earth, and no sort of people, that can be exempted from the same. And therefore it is called The celestial Hierusalem, and said to be the congregation of the first borne, which are written in heauen. So that we are to believe, That as there hath been euer an head (to wit Christ) so there hath been also

Heb. 12. 12.
23.

also a body (to wit the Church) some where, or other, but the Church of Rome is a particular Church, confined within a certayne compasse, and hath not been a Church but since Christ his comming in the flesh, therfore it is not the Catholique Church.

3 The Catholique Church is an obiect of faith, according to the Apostles Creed, and therefore invisible, howsoever the members thereof (called by Peter, *Linely stones*) ^{1. Pet. 2. 4.} be visible, as they be men: *For faith Heb. 11. 1.* is the evidence of things not seen: But the Church of Rome is visible, therefore not the Catholique Church.

3 I grant, that as one man, so one particular Church may be called Catholike, but it is only in regard of the Catholique faith, (as being one, & the same throughout the Catholique Church) which that one man, or that one Church professeth: But the Church of Rome professeth not (indeed) the Catholike faith (as shall be in part shewed hereafter) therefore (in no sense) it can be truly called Catholique: But suppose it held the Catholique faith, yet were it not, for that cause, an obiect of

faith according to the Apostles Creed, more than a particular man, or any other particular Church holding the faith. Here it is to be vnderstood, that howsoeuer we may say: This man, or that Church is Catholique, yet we may not say, and speake properly, This is the Catholique man, or That is the Catholique Church.

4 That ý Church of Rome holdeth not the Catholike faith, neither yet hath done for many yeeres, may be demonstrated in sundry fundamentall points. Let it be sufficient to produce though but one, yet that most fundamental, sith it is called by an excellency, *The Word of faith*, preached by all the Apostles. And the rather that One, because it is the principall argument of that worthy Epistle, which *Paul* wrote to the Romans, whose faith was then published throughout the whole world. So that, if the Church of Rome swarue from this truth, it is manifest that it is the offspring, not of the true members of the Primitiue Church of Rome, but of the troublers of that Church, of whom *Paul* thus writeth: *Now I beseech you brethren, marke them diligently which cause division,*

*Rom. 10.
6.8.*

Cap. 1.8.

*Cap. 16.17.
18.*

and

and avoid them : For they that are such serue not the Lord Iesus, but their owne bellies, and with faire speech and flattering deceive the hearts of the simple. But what is that most fundamentall point ? Euen that same, which *Paul*, after a large and learned disputatio, setteth downe as his perempto-
ry iudgement in these words ; *Therefore we conclude, that a man is iustified by faith, without the Workes of the Law.* Rom. 3.28. But the Church of Rome, that now is, holdeth, and for many yeeres hath held, That a man is iustified both by faith, and works, contrary to the conclusion ; therefore the Church of Rome is not Catholique, but Antichristian.

5 I say Antichristiā, because it may be proued such, by many reasons, and that because it erreth in this point ; but I only propound to wise and religious consideratiō this deduction : That Antichristian Apostasy, or Antichrist, is called, *The Mystery of Iniquitie*, that is, a mysticall iniquity, that is, an iniquity which is indeed iniquity, but not perceiued, as Christ is called *The Mystery of godlinesse*, that is, a 2. Theff. 2.7
1. Tim. 3.16. my sticall godlinesse, that is, godlinesse indeed,

deed, but not perceiued. But wherefore is Antichrist a mysticall iniquitie? Because his Righteousnesse, though glorious in shew, is iniquity in deed, because he attributeth Iustification thereunto. Now this is a mysterie to flesh and blood (which would faine reioyce in it selfe) that Righteousnes should be Iniquitie. Euen so is the Gospell a mysterie, for by it the Righteousnes of God is revealed, which otherwise could not be perceived of flesh and blood. For is it not a mysticall paradox to carnall reason, to say; God iustifieth the vngodly? which yet is cleere to him, who, vnderstanding the Scriptures, doth not only abhorre his soule iniquitie, but also disclaimeth his owne defiled righteousnes, and by faith layeth hold on the righteousness of God, which is only by Christ, or Who trusteth not to his righteousnes inherent, which tasteth of the caske, but to righteousness imputed, which maketh vs blessed. These things well considered; It may appeare, that as Christ is the mystery of godlines, not only because he is very God, though in the shape of a seruant, but also because the Word of Christ, viz.

the

*Gal. 3.4.**Rom. 3.27.**1 Cor. 4.1.**Rom. 1.16.**17. & 4.5.**Phil. 3.9.**Esa. 64.5.*

the Gospell, teacheth a mystical righteousnes; So the Pope is Antichrist, not only because he is an aduersarie in exalting himself abone all that is called God, though he pretend to be the seruant of seruants, but also because his doctrine is a mysticall iniquitie. Heere it is to be remembred, that on the forehead of the Whore of Babylon (to wit Rome) was written this word, *A mysterie*; and it is also to bee vnderstood, that on the Popes Mitre is the same word set with precious stones. If then for the doctrine of Iustification and merit by workes, the Church of Rome bee Antichristian, it followeth, that it is not Catholique, and therefore hath not continued an apparant member of the Catholique Church, euer since the Apostles time.

*Rue. 17.
5.9.18.*

6 The later point inferred, may be the rather admitted, if wee marke well that *Pau. saith, That the Mystery of iniquitie 2. Thess. 2.7
was working in his time. So that it is likely, that those troublers (of whom mention
is made in the 4. section) ouergrew (as
weeds) the good corne in time, and pre-
uailed still, vntill that mysterie of iniquity*

was revealed, and consumed by the Spirit of God in the mouth of *Luther*, and other the seruants of Christ Jesus.

7 For the better manifestation of this point, let vs seriously consider, that howsoeuer the Church of Rome were now an apparant member of the Catholique Church (which indeed is not to bee imagined) yet sith it is not the Catholique and invisible Church, but a visible and particular Church, and hath not any speciall promise, that it should continue the same from the first constitution, how can we be assured, but that, in so many hundreds of yeeres, there haue been some alterations and innovations, as well as in the Church of God among the Israelites, to whom pertained the adoption, glory, covenants, giuing of the Law, seruice of God, and the promises? And yet it is writ-

Rom. 9.4.

2.Chr. 15.3 ten of ^{that} the Church: Now for a long season, Israel hath been without the true God, and without Priest to teach, and without Law.

8 As for that promise of Christ, Thou *Mat. 16.18.* art Peter, and vpon this rocke I will build my Church, and the gates of hell shal not ouer-

ouercome it, it appertaineth to the Catho-
lique Church, as builded vpon Christ the
only foundation of his Church, and not
to the Church of Rome, more than to the
Churches of Asia, which are ouercome, or
any other particular Church which may
be ouercome; & yet that promise remai-
neth inviolable, as the covenant whereof
the Raine-bow is a signe, is inviolable,
notwithstanding sundrie particular coun-
tries be overflowen.

*1.Cor.3.12.**Gen.9.13.*

g Indeed *Augustine* did once take that
Rocke to bee *Peter* the Apostle, and his
successors the Bishops of Rome; but hee
after altered that his opinion, and vnder-
stood Rocke to signifie Christ, by *Peter*
confessed: For that Christ did not say to
Peter, I will build me vpon thee, But his
words were (so *Augustine* conceiuied
them) as if hee had said, I will build thee
vpon me, and not me vpon thee His mea- *Col.1.24.*
ning is: It is absurd, that the Church which
is Christ's bodie (and is therefore called *1.Cor.12.12.*)
Christ; because it cannot consist without
the head therof which is Christ himselfe)
should be builded vpon *Peter*, who is but
a member of the body. It is therefore con-
uenient,

uenient, that *Peter* being but a member, should be builded vpon the body, considered together with the head.

1. Pet. 2. 6.

10 Surely *Augustine* had reason to fly to the true Rocke of saluation. For howsoever the succession of the Bishops of Rome till his time, was an excellent testimony to the truth, because they successively maintained the faith touching the fundamentall points therof; yet he might well consider that Personall succession, without succession in faith, is not a sufficient confirmation, or authenticall note of a true Church. For at Constantinople there hath bin an interrupted succession of Bishops til this day. And yet the Papists will deny that to bee any part of Christ his Church, because it recineth not the true faith of Christ.

11 But because there is such adoe about the succeeding of *Peter*, and it is made a matter of so great importance, it is necessary to bee proued, that the Bishops of Rome bee *Peters* successors. Which how possibly Papists can performe, I cannot see; sith there is such a disagreement about his supposed immediate

diate successor; the Decrees affirming *Clement*, and writers of good regard, (as *Irenaeus* and other) placing *Linus* next after *Peter*.

12 That this doubt whether the Bishops of Rome be *Peter's* successors, may be put out of all doubt, the Papists must necessarily proue four things. 1. That *Peter* was at Rome. 2. That he late Bishop there 25. yeeres. 3. That he was vniuersal Bishop. And 4. That his vniuersal authoritie was sufficiently conveyed ouer to all that should lawfully succeed him in that See. In any of which if they faile, the Popes authority falleth to the ground. For if *Peter* were never at Rome, how could he be Bishop there? If not Bishop at all, how vniuersall Bishop? If he had no such authority himselfe, how could it be conueyed ouer to his pretended successors? And if there were not sufficient conveyance, how frustrate is the Popes claime? But that there be such doubts in euery of these points, as the Papists cannot cleerely resolute, consider well the four next articles.

13 None doth simply deny, but that
Peter

Peter might haue been at Roime, as a passenger; or for some short abode, although so much be not manifest: But that he sate Bishop there, and that so many yeeres, is altogether vnlikely. For it not very likely, that *Paul* saluting so many by name, as he doth in his Epistle to the Romans, but that hee would make some honorable mention of *Peter*? And wheras sixe of his Epistles were dated at Rome, Is it not likely, but that in some of them hee would speake of *Peter*, if he had been there so long, and in such authority, as he doth of *Timothy*, whose authoritie was lesse, that thereby his exhortations, and reproofings might better preuaile? To say nothing that the Scriptures doe not in any place, signify that *Peter* was at Rome: Which (in likelihood) should haue bin done, if God had scene succession of Bishops at Rome from *Peter*, to be a matter of so great importance, as now it is made.

14 But say that he was at Roime, it will helpe the Papists nothing, except they can proue, that hee was also Bishop of Rome. Whereof there is small likelihood, if wee take this word Bishop, not in the large

large sense, which comprehendeth Apostles, and all Ministers having authoritie; but in the strict sense, which signifieth a Minister intituled to a certaine place. For is it likely that *Peter* descended from the highest degree in the Church (of which all Apostles were) next to Christ the head, to the inferiour degree of a Bishop? or Is *Matth.18.*
18. & 28.
18.19.20.1 it likely that hee who had authoritie throughout the whole world, as hee was an Apostle, was tied to a particular charge, as he was Bishop?

15 But they say, He was Vniuersall Bishop, and therefore his authority was not restrained. They must needs say so, for else his supposed being Bishop at Rome will stand them in no stead. But was his authoritie enlarged hereby? If no, (for how could hee haue a larger iurisdiction, than Apostolical authority throughout the world?) what reason then can they giue, why he should enjoy that Vniuersall authoritie, rather by the name of a Bishop, and that of a particular place, than by the name of an Apostle? Againe, Is it not strange, that they cannot by any Scripture proue this point, sith it is of such consequence

consequence with them, as that it bindeth their consciences to the See of Rome? Nay rather the Scriptures shew the contrarie.

Gal. 2.7.8. For it is recorded in holy Writ, That the Apostleship of the circumcision (that is, of the Jewes) was committed to *Peter*, and the Apostleship of the vncircumcision (that is, of the Gentiles, such were the Romans) was committed to

Rom. 15.20. *Paul.* Againe, Is it likely, that *Paul* who inforced himselfe to preach the Gospell, not where Christ was named, lest hee shoulde haue built on another mans foundation, would so intrude himselfe into *Peters* office, as to meddle with the affaires of so many Churches as he doth, (and that with all authoritie) in his Epistle to the Romans, and other his Epistles from Rome, and al this, without any mention of *Peter*, if *Peter* had been at Rome, and had such an Vniuersal authoritie? Sith *Paul* (as is said) joyned with himselfe (for the more authorie of some of his Epistles)

Ephil. 2.20. *Timothy* one of lesse authority than *Peter*, and writeth to the Philippians, That he had none like minded to *Timothy*, that would faithfully care for their matters.

Lastly

Lastly, It is vtterly vnlikely, That *Paul Gal. 2.11.*
would haue reproued *Peter* to his face, &c.
and that openly, for withdrawing him-
selfe from the Gentiles, if *Peter* had had
such authoritie, as the Papists dreame of.

16 But suppose that *Peter* was at
Rome, and had such authoritie, what is
the Pope better for it, if it were not made
ouer to *Peters* successors, by sufficient
conveyance? But in this poyn^t, which
chiefely concernes the Pope, the Papists
seeme vtterly to faile. For *Gregorie* the
first, reprooued *John Bishop of Constanti-*
nople for indeuouring to obtaine the
title of *Vniuersall Bishop*, and to haue
his Church called the head of all Chur-
ches, telling him that none of the *Bishops*
of Rome durst take such a title, though
the Emperours began in Rome, were
wont to abide there only, and did then
intitle themselues *Emperours of Rome*.
Nay he told him yet more plainly, That
whosoeuer aspired to bee *Vniuersall Bi-*
shop, was a fore-runner of *Antichrist*.
Whereby it is evident that in *Gregories*
time, there was no knowledge of any
conveyance of *Peters* supposed authority
made

made ouer to the Bishops of Rome. But for al this peremptory iudgement of *Gregory* (surnamed The Great) within few yeeres after (about anno 607.) *Boniface 3.* obtained that title, with much suite and bribery, of *Phocas* an adulterer, and murtheter of his master (that Christian Emperour *Mauritius*) with his wife and chil-
dren. But succeeding Popes for the credit of that dignitie (being belike ashamed of such an institution) pretended to hold the same by ý *Donation of Constantine* the first Christian Emperour. So that al this while, there was no cōueyance of that authority from *Peter* that yet came to light. At laſt, the Pope (being come to the height of his pride) thought it a ſcorne to be beholden to *Constantine*, or any of them all, and therefore laid hold vpon those words of Christ, *Thou art Peter, &c.* But what hold he hath by them is partly shewed before, and is further to be conſidered, In that the Popes champion (father *Bellarmino*, made a Cardinall for his deserts) doth confesse, that this Vniuersal Bishopricke is deſcen-
ded to the Pope by a conueyance indeed, but not of the word, but of tradition.

Thus

Thus you may discouer the ſudry groûds
of an article of the Popiſh creed, viz. That
the Pope hath Apostolicall authoritie o-
uer the whole Church, as he is *Peters* suc-
cessor.

17 Leauing these doubts touching
the pretended successors of *Peter*, and
commeſting them to the aduised exa-
mination of the Reader, I proceed briefly to proue (in more ſpeciall manner) the
Church of Rome not to haue been an ap-
parant member of the Catholike Church,
euer ſince the Apostles time. I ſay Briefe-
ly. For if I ſhould demonstrate (as I could)
the many, & groſſe errors of the Church,
both in doctrine and discipline (vnder
which word I vnderſtand the administra-
tion of the Sacraments, and the Liturgie)
and if withall, I ſhould paint out the bloo-
die tyrannie thereof, in persecuting the
children of God, it would appeare more
than manifest that it is, and hath bin long
an apparent member, not of the Catho-
lique, but of the malignant Church: But
then I ſhould be longer than I may, by
reafon of neceſſary busines, or need, con-
ſidering ſo many bookeſ are written of
those

those Arguments. I will therefore only propound some few things of many concerning the Pope, whom the Papists make the head of the Catholike Church. So that as a member of a mans body, is but dead if it receiuē no life from the naturall head, so a particular Church is (in their opinion) no apparant member of the Catholique Church, which is not vnder the iurisdiction of the Bishop of Rome: From hence it followeth, That if the head be dead, the body must needs be dead: and, if the Pope be not, the Church of Rome cannot be an apparant member of the Catholique Church: But the Pope is not. *Ergo.*

18 The Pope is Antichrist, and hath been so long, therefore the Church of Rome is not, and for a long time hath not been an apparant member of the Catholique Church: For as his See is the seat of the whore of Babylon, to wit the Citie builded vpon 7. hilles, namely Rome, so he hath the properties of Antichrist: For he sitteth in the Temple as God, In changing the conscience as strictly with his deccrees, and traditions, as with the Word

*Reuel. 17.
9.18.*

2.Theff.3.4

of

of God, from whence the other haue no warrant, and In auouching himselfe to be free from error, which is proper to God.

2. He exalteh himselfe aboue all that is called God, In esteeming himselfe as fat above the Emperour (who must hold his Stirrup, & on whose necke he must tread) as the Sunne is above the Moone, and therefore hee will not bee subiect to any Magistrate, contrary to the expressie word of God. 3. He is an aduersary to Christ, howsoever he pretend to be his Vicar; but therefore Antichrist in deed, seeing this word Antichrist signifieth For Christ, and yet Against Christ. I say an aduersary, not only In teaching Iustification by workes, to the prejudice of Christ's death, for if Righteousnes be by the Law, Christ died in vaine, but also, In teaching that by Christ we are freed from the guiltines of sinne, but not from the punishment therof; and yet the Popes pardons, and the breaden God of his owne creation, can do as much good to soules syring in Purgatory, as to all, that pay well for them while they liue on the earth. 4. He teacheth doctrines of diuels, forbidding to

D marry,

<sup>1.Tim. 4.
1.3.</sup>

^{Gal. 2.21.}

^{Rom. 13.3.}

^{2.Theff.2.4.}

marry, and commanding to abstaine from
meates, which God hath created to be re-
ceiued with thankes-giving, of thē which
beleeue and know the truth. And 5. Hee
denieth Christ to be come in the flesh, In
affirming Christ his body to be, by trans-
substitution, in so many places, as where
Masse is said. As the Anabaptists likewise
deny Christ to be come in the flesh, In af-
firming Christ to haue brought his flesh
from heaven.

19 Againe; Sith the Pope (as suppo-
sed head) is of the essence and forme of
the Church of Rome, it must necessarily
follow, that the Church of Rome hath not
been alwaies an apparant member of the
Catholike Church (according to the sense
of the Papists themselues) if it can be pro-
ued, that often, & sometimes many yeeres
together, there hath been no apparent
Pope: But that is not impossible to bee
proued: For first it is to be noted with a
memorandum, That by the speciall prouide-
nce of God, Pope *Iohn* was deliuered
of a child as she was going solemnly on
procession in the middest of the open
street, and in the presence of the people.

As

As if God had said from heauen, Behold the Whore of Babylon. Secondly, It is worthy the obseruation, That *Stephen 6.* and *Sergius* the third proceeded against *Formosus*, as against an vnlawfull Pope, both taking him out of the graue, spitefully disgraded him. The former summoing a Councel, attired him with the pontificall robes, plucked them off againe, put on Lay-mans apparell, cut off the two fingers of his right hand, cast them into Tiber, buried him in Lay-mens buriall, and disanulled his decrees. The other set him in the Popes chaire ; drew him thence againe, cut off his head, and the other three fingers ; hurled body and al into the riuer, & recondemned all his actes, so that it was needful to admit them new to orders, whom hee had made Priests. Thirdly, It is not to be neglected as not worth the reading, That sixe Popes (viz. *Clement 5.* *John 23.* *Benedict 12.* *Clement 6.* *Innocent 6.* and *Urban 5.*) their See was 70. yeers together at Auignion in *France*. Where Popes were elected, liued, and died, so that some of them never saw Rome. This I say is not to bee neglected. For if

John the Patriarch of Constantinople claimed the title of Universal Bishop, because the Emperors had then their seat there; howsoeuer they then bare the title of Emperours of Rome. If *Peter* were therefore the Bishop of Rome, because he had his seat there, and there died, as Papists doe suppose, and If by the holy daies for *Peter* s chaire at Antioch, and Rome, Papists shew their judgement to be, That it is of the essence of a Bishop to sit in the See, whereof hee hath the title, for otherwise they need not make such adoe, to proue that *Peter* was at Rome; seeing it were sufficient to proue (if they could) that he accepted the title, then those 6. Popes, howsoeuer they were in title Bishops of Rome, yet in truth they were Bishops of Aignion, and therefore no apparent successors of *Peter*, and therefore no apparent heads of the Church, and therefore for 70. yeeres the Church of Rome was not an apparent member of the Catholike Church, according to the sense of the Papists themselues. Fourthly, *Onuphrius* (a Popish writer) telleth of 30. Schismes in the Church of Rome. Of which the 29. lasted

lasted 50. yeeres together. Wherin there were sometimes two Popes together, and sometimes three. All which three were remoued by the Council of *Constance*. Can any say, that all this while there was an apparent head? If not, it must necessarily follow, That the Church of Rome hath not beene euer since the Apostles time an apparent member of the Catholique Church, according to the sense of the Papists themselves.

20 Lastly, As when the eye is darke, *Matth. 6.23*, the whole body must needs be darke: So, if the head, viz. the Pope, be so corrupt, as that it cannot be perceiued to be an apparent member of the Catholike Church, how can the Church of Rome, whose being is altogether in that head, be an apparent member? But most of the Popes haue beene such: *Ergo*: For howsoeuer that cannot be verified of al the Popes, which was said of *Boniface 8.* commonly called *A diuell incarnat*; That he entered like a *Fox*, raigned like a *Lion*, and died like a *Dog*, yet some of them entered by Coniuratiōn; or the diuels helpe, as *Silvester 2.* and *Gregory 7.* first called *Hildebrand*, or The

brand of Hell. Some by harlots, as *Christopher 1.* and *John 11.* Some by poysoning their predecessors, as *Damasus*, who also did drinke of the same cup; and the said *Hildebrand*, who (besides his Coniueration) made way to the Popedome by poysoning fxe of his predecessors; and many by Simony or Violence. Were they apparant members of the Catholique Church, when they were Popes? Nay sundry of them were heretiques. As *Liberius* was an Arrian: *Honorius 1.* a Monothelite: *Anastasius* a Nestorian: *John 22.* denied the Life to come, and the resurrection of the body, and this was laid to his charge when he was deposed by the Councell of *Constance*: and *Eugenius 4.* was condemned and deposed as an heretique in the Councell of *Basil*. As for their Liues, In respect of all, it is no lesse truly, than commonly said of *Gregory 1.* That he was the worst Bishop, but best Pope of Rome. But some of them *Platina* (no Protestant Jealed Beasts, and Monsters, and of *John 12.* Cardinall *Turcremata* writeth thus: Because the life of this Pope was detestable, therefore Christ himself gaue out the sentence

rence of condemnation. For while he was abusing a certaine mans wife, the diuell stroke him sodainly, and so he died without repentance. To set downe in particular the monstrous offeices of most Popes, is too large and too filthy a field for me to walke in; I will therefore shut vp with the words of *Genebrard* (a Popish Chronicler) who writheth thus: For the space almost of seuen-score yeeres, and ten, from *John 8.* to *Leo 9.* about fiftie Popes did reuolt wholy frō the vertue of their ancestors, and were Apostaticall rather than Apostolicall. Yea some did get into the See, by force or bribery; Wherefore it is no maruell, if they were monstrous, sith they entered in, not by the dore, but by a posterne gate.

To conclude, If the Church of Roine be not the Catholique Church, because it is confined, visible, & faileth in the faith, without which faith, personall succession is of no validitie; If it have no promise of perpetuity, the words of Christ to Peter not seruing the turne; and therefore may be ouercome as well as the Church of Israel, whereunto the promises did appertaine.

taine. If Papists cannot prove, that Peter was at Rome, nor that hee was Bishop there, nor that he was Vniuersall Bishop, nor that his authority was sufficiently cō-
veyed ouer to the Bishops of Rome, vpon which succession standeth the being of that Church. If the Pope (vpon whom as their head the Church of Rome dependeth) be Antichrist, and sundry times, yea many yeeres together, there hath bin no apparant Pope at all, and most Popes haue been no apparant members of the Catholike Church, because of their heresies or monstrous liues, it followeth euinciently, that the Church of Rome is not the Catholique Church, neither hath bin an apparant member of the same, euer since the Apostles time. And therefore it is to be wondered that any Christian man or woman, shoulde bee so simple, as to hang their saluation vpon such a Synagogue, as out of which, God from heauen biddeth his people to depart: Re-



THE THIRD POSITION.

PRIESTS ARE EXECUTED,

not for Religion, but for
Treason,



T is not to bee denied, that Priests are executed for affirming the Popes Primacie, and reconciling to the pretended Church of Roime, &c. which are points of their supposed religion: But yet they are not executed for these (or like) points or parts as they bee religious, but as they bee trayterous, or dangerous to the State, in ciuill consideration.

I For, if Priests were executed for these, or like poynts, as they bee religious, then the Church would proceed against them in Ecclesiastical maner, before the secular power execute ciuill punishment. As against Anabaptistes, and other in this

Queenes

Queenes raigne, hath bene performed. So
that Priests their case differeth from Hac-
kets only *Secundum magis & minus*, the
one being more dangerous in ciuil consi-
deration then the other.

2 Secondly, they should be executed
as wel for affirming the Popes primacy
and reconciling, &c. (as Story for his mis-
demeanure, though) beyond seas. For
such affirming the primacie and reconci-
ling, &c. are as damnable in religious
consideration on one side of the seas, as
on the other, but not so dangerous to our
state in ciuill consideration.

3 Thirdly, they should be executed as
well for other points of popery: as giuing
the glory of the Creator (to wit prayer
and praise) to creatures, Angels, Saints,
stockes, and stones, &c. being no leſſe
damnable then such affirming the Popes
primacy and reconciling, &c. in religious
consideration, but not so dangerous to
the state in ciuill consideration. As may
appeare by a like case propounded.

If Anabaptistes, denying *magistracy*,
and that *Christ tooke flesh of the Virgin
Mary*, should swarme in England, and if

Ma-

Magistrates should punish in a more ciuil manner of proceeding , {not the latter (though no lesse damnable, as it is religi- ous) but the former , being more dangerous to the state in ciuill consideration, who would say , that Anabaptistes did suffer for religion, and not for treason or felony? }

4 That affirming the Popes primacy and reconciling,&c. may appeare directly to be dangerous to the state in ciuill consideration, and therefore trayterous; it is to be knowne & considered, that Pope Pius Quintus (by his bull declaratory) pronounced our gracious and Christian Queene *an heretick*, and excommunicated all such as yeelded obedience to her. If then the Popes authority be perswaded as a matter of conscience, & if by reconciliation her Maiesties subiects become vowed members of such an head as is her capitall enemy , we may be assur'd that so many as are so perswaded and reconciled, are prepared to obey the Pope, and disobey the Prince. Is not then such affirming the Popes primacy and reconciling,&c. dangerous to the state , in ciuill con-

consideration, and therefore trayterous?

5 In that I say (prepared) it is yet further to be knowne and considered, that whereas the Northerne Earles had ill successe in executing the said Bull, other deuises were frustrated, and the hope of Papists their present preuailing much failed Parsons and Campian (English Priests) being to come into England to vrge the sayd Bull, and doubting that (in the rigour thereof) it would not be readily obeyed, did craue and obtaine of Pope Gregory the thirteenth, this exposition more plausible to Papists, but more dangerous to the state : *That the said Bull may alway bind the Queen and heretiques : but Catholikes (that is Papists) in no sort, things standing as they do, but then only, when there may be publike execution thereof.*

6 Philopater a louer of his country (as he pretendeth by that fained name) no Englishman (if ye will beleue him) yet descended of the English nation (as he saith himselfe) in a poysonfull and trayterous booke, often printed in diuers places beyond the seas (such liking find such books with such subiects as Papists be) granteth

graunteth that Priests are sent, with authority from the Pope, to pardon, excommunicate, reconcile, and teach (according to the Bull expounded) that subjects are not to obey the Queene in spiritual matters, but in ciuill; and *that for the present state of things.*

1107 What is implied in this last clause, Philopater himselfe discouereth when he saith, that it is agreed among diuers Lawyers and schoolemen, that if a Prince faile from the Romane faith, and endeuour to withdraw other, subjects may and ought oppose themselves, & depose their Princes, if they have force. Which prouiso, he inculcateth and urgeth with this reason: *Last religion should be indamaged, and aduanced, attempts not prevailing.*

1108 The same Philopater doth peremptorily pronounce as tyrannicall, this question moved to Priests, fugitives, recusants, and such like: *If the Pope, or other in his bothe life and cause of religion, should invade the land, what part would you take, the Popes or the Princes?* His reason of mislike is, because a right Papist cannot answere freely thereto, without offence to God or Cesar.

Cesar. As if God were offended ; if Cæsar defended against the Pope.

By which exposition of the bull, doctrine of the Priests, and mislike of a question so necessary it doth clearely appeare that the end of affirming the Popes primacy and reconciling, &c. is to prepare her Maiesties subiects to be ready (vpon paine of excommunication) to iayne with such forces as shall be imployed agaist our Queene and state, in a pretended cause of religion. Is not this dangerous to the state in ciuill cōsideration, and therefore trayterous?

9 Let the affects and effects of such teachers and schollers be obserued, and the truth of this assertion will be so euident, as that nothing can be more manifest. To let passe their broad speeches, whe and where they dare : their concealing and abetting traytors, and trayterous designes, as they may (possibly) without danger, their rejoycing at, and spreading abroad newes, importing successe to the Pope, though danger to the Prince, &c. To omit (I say) these and many such arguments of their trayterous affection, the shamefull

shamefull practises of many, bewray the
 Popish preparation of most, if opportu-
 nitie once serue. Many haue been the con-
 spiracies against her Maesties person, to
 take away her life. *But O Lord haue mercy*
upon us, so preserue her. Many haue bin the
 treasons against the Land to destroy it.
But O holy one of Israel defend this thine in-
heritance. Who haue bin the authors and
 actors of all these tragical attempts, but
 such teachers and schollers? What were
 the Rebels in the North? And were they
 not prouoked to rebellion by *Nicholas*
Morton Priest, sent from Pope *Pius*, to
 vrge the execution of his bull? What were
 the Rebels in Ireland? And was not *Ni-*
cholas Sanders a *Judas* (that is) a leade[r] to
 the Popes army, that came in pretence to
 relieve them? *Parry* and *Sommeriule* went
 about to murther her Maestie. The one
 was encouraged in his diuellish enter-
 prise, by Cardinall *Como*, in the name of
 the Pope: and shall we thinke that the o-
 ther wanted the holy counsell of *Hall* the
 Priest arraigned? *Babington* and his com-
 plices, conspired against Prince & coun-
 try. Was not *Ballard* Priest a chiefe coun-
 sellor

sell or to them? and did not *Bosst* a Priest keepe counsell (at least) as he lately confessed? If then Teachers and Schollers, Priests and Papists, concurre in seeking and following all opportunities to subvert our State, can any other end be imagined of Priests, their persuading, and reconciling, but to prepare their Schollers to ioynt together against Prince and country, when force shall answere their affection?

10 That the multitude of resolved Papists, be thus poysoned and prepared, let this be your last consideration for this time, and not the least at any time. That as

s. Chrys. 32. Hierusalem, sent from *Lacis*, *Rabshakeheth*
9. 12. 13. and others, to weaken the hands of the people, by disgracing their King *Hezechiab*, as one without religion, in that he had taken away Altars, and defaced high places; and by aduancing *Saneberib*, as one that preuailed against all Gods: So these Locusts, which haue faces of men, and haire of women, but the stings of scorpions in their tailes, to wit, Priests, who pretend a ſeder care of ſauing foules

Reuel. 9. 3.
78. 10. 11.

in

in the beginning, but intend a cruell destruction of Life and Land in the end, are sent into this Realme by their King (the Angell of the bottomlesse pit, out of the smoke thereof, nainely, by the Pope in his fume, but without flame I trust) before inuasion intended, to weaken the hands, and withdraw the hearts of the people, from our gracious Queene, by disgracing her Maiestie, as one without religion, in that shee hath taken away sacrificing Altars, and defaced religious houses; and by aduancing their King, as one that preuaileth against all Gods, all States, all Religions. The like practise of sending Priests to prepare people against the comming in of Spaniards, is to bee perceiued in Scotland.

11 What successe this deuice hath, is also to be considered. The Pope is certifiéd by Cardinall *Allen*, and the King of Spaine by *Parsons* the Priest, that there shall be found (ready secretly within her Maiesties dominions) many thousands of able people, that wil be ready to assist such power as shall be set on land. Of whose names they haue deliuered bead-roles,

E especially

especially of such as dwel in port Townes
and on the sea-coast, with assurance that
Priests shall continne their reconciled
people, in their lewde constancy. So hath
her Maiestie published in her Declarati-
on, Anno 1591. But *Philopater* denieth it,
impudently and barely without any rea-
son. But if *Ballard* Priest sent such a bead-
role into Spaine, and *Tbrogmorton* had
gathered the names of popish Noblemen
and Gentlemen, to the same purpose: It
may bee (in reason) supposed, that to
Priests intelligence is sent by Priests, what
schollers they haue perswaded and pre-
pared for Treason and Rebellion.

To conclude, 1. If the Church proceed
not against Priests in Ecclesiasticall man-
ner, before the Secular power execute
them. 2. If Priests suffer not for affirming
the Popes Primacy and reconciling, &c.
beyond seas. 3. If Priests be not executed
for other points of Popery, no lesse dam-
nable then these, as they bee religious.
4. But if the Pope by his Bull, hath vpon
paine of Excommunication discharged
her Maiesties subiects of their allegiance.
5. If Papists be dispensed with, for obey-
ing

ing her Maiestie till time serue to the con-
trary. 6. If Priests come of purpose to re-
concile and teach according to the Bull
expounded. 7. If it bee a Catholique do-
ctrine, that subiects hauing force, ought
to depose their Prince, maintaining Reli-
gion contrary to the Church of Rome:
and 8. In that case to ioyne with forreigne
power. 9. If maisters and schollers haue
from time to time attempted to put the
said Bull in execution. 10. If Priests bee
sent before inuasion to prepare the peo-
ple: and 11. If thousands be notified euen
by Priests prepared: then it may be auou-
ched, that Priests are not executed for
affirming the Popes Primacy and
reconciling, &c. as they be reli-
gious, but as they be trayte-
rous, or dangerous to
the State in ciuill
considera-
tion.

FINIS.